22: Richardson--343 (1848-49) 1851 Copper Eskimo
302

"As the men grow old, they have more hair on the face than Red Indians, who take some pains to eradicate it, but I observed none with thick bushy beards or whiskers like those of an Eurppean who suffers them to grow."

2: Stefansson--126 (1908-12) 1914 Copper Eskimo
116, 302, 515

"The hair is probably never washed. The women occasionally wash their faces by spitting into the palm of the hand and then rubbing the face. As they have no mirrors they sometimes forget to clean one part or another of their faces, which gives them a rather unusual appearance. This washing is most likely to take place on the arrival of visitors from a distance, and usually is performed in their presence."

2: Stefansson--232
302, 117

(1908-12) 1914

Copper Eskimo

"Method of Wearing the Hair. The women do not braid or apparently tend the hair much, but I have seen only one woman (no man) who apparently is lousy. The men cut the entire top of the head close in a horizontal line a half inch above the ears, and wear the back hair loose."

2: Stefansson--248 (1908-12) 1914 Copper Eskimo
302, 117

"Method of wearing the Hair. Brown hairs in eyebrows and moustache (no beard) of both men. Hair cut of men Akuliakattagmiut. Two men and one boy have front hair braided, two small braids, apparently to keep it out of eyes. One woman and ten year old boy have back hair wound in two bundles with hairless thong."

7: Jenness--40B (1914-16) 1923 Copper Eskimo
116, 302

"In men the hair seldom falls below the shoulders. It is worn in various ways, sometimes clipped all over, sometimes not clipped at all, but allowed to hang in a tangled mass. The majority wear a tonsure, the purpose being, according to the natives themselves, to keep the head cool under the weight of the fur hood (2). Two men stated that they personally wore their hair untrimmed because they possessed rifles and were therefore men of importance in their community--that is to say, it was sheer swagger on their part; but I saw other natives who were not so fortunate wearing their hair untrimmed, while contrary wise some who possess rifles were close shorn.

Women's hair is generally longer than men's, reaching well below the shoulders, but seldom as far as the waist (3). It is parted in the middle and as a rule has two long plaits hanging down in front of each ear, tied at the ends with threads of sinew. Often, as in Hudson bay, a band of fur is wound spirally around each plait; but the Copper Eskimos never attach a bone handle to it, nor do they labour to make the band exhibit the

---

"2. The Eskimos of the Mackenzie delta and of Point Barrow, who also wore a tonsure in former times, gave each a different reason for the custom. See Murdoch, op. cit., p. 140.

3. Holm, op. cit., p. 27, states that at Ammassalik the hair of the women is very thick, and finer, but also shorter than that of the men."

alternate strips of dark and white that Parry speaks of, ... but use merely a strip of plain white fur cut in a crescent from the belly of a summer-coated caribou. As these plaits are apt to dangle annoyingly in front of the eyes as the woman moves about they are generally tucked in the breast of the coat. In the Mackenzie delta, where similar braids were formerly worn, the women nearly always coiled a portion of the hair into a knob on top of the head; but this is rarely done by the Copper Eskimos, and then only by women carrying children on their backs so that the infants may have something to hold on to."

7: Jenness--40B (1914-16) 1923 Copper Eskimo
116, 515, 302

"Most women possess combs, but only the younger ones make much use of them, and even they often use their fingers. In both men and women the hair swarms with nits; it is an office of friendship to search a neighbour's head, incidentally popping the trophies into the mouth."

7: Jenness--B41 (1914-16) 1923 Copper Eskimo
302

"Depilation is practised, but not in any systematic fashion."

11: Stefansson--194 (1908-1912) 1913 Copper Eskimo
116, 142, 302

"some of the men eradicate their beards (pull out the hairs by the roots, as many Indian tribes do also): but of those who have beards a good many have light-brown ones..."

21: Hearne--274-275 (1771) 1797 Copper Eskimo
302

"Though there appeared scarcely any difference between these people and the natives of Hudson's [276] Bay, in their general appearance and domestic economy, yet as the former had all the hair on their heads pulled out by the roots, they might safely be pronounced of a different tribe."

301
321
291
531

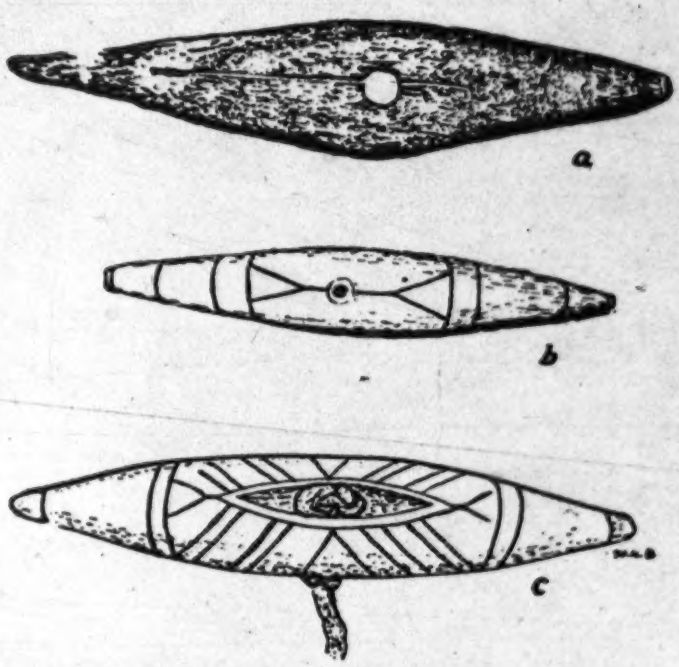

Figure 40. Women's belt toggles. IV.D.1372, 844. 1/1.

301
321
291
225

For a time I fancied that belt toggles could be distinguished from the toggles used for hauling seals (Figure 150) by the direction of the line-hole, but my collection of both kinds showed that any such distinction was illusory; in both, the hole was drilled indifferently from top to bottom or from side to side. It is probable, indeed, that many a toggle that served for hauling seals during the winter months became a belt toggle when the sealing season ended. At all events, I know of no criterion for separating the two except that if a toggle is of wood, or if its hole is of very small diameter, it probably terminated a belt strap and was not used for sealing.

Figure 41. Toggle from child's belt. IV.D.213. 1/1.

321
412
302
291
301

Combs and Snow Goggles. Though not strictly ornaments, these may conveniently find a place under that heading. Combs were not very highly regarded by the Copper Eskimo. Many women employed their fingers instead, and those who did possess combs used them only rarely. All that I saw were made of bone, and seldom exceeded 4 inches in length.

304 female friend or relative. There seemed to be no compulsion in the matter
[626] beyond public opinion and a woman's natural desire to follow the current methods of adornment. A young married woman in the Tree River group refused to allow her face to be tattooed at all on the ground that the process was too
[832] painful; but as she was only 17 years of age her aversion may have been overcome later. The average girl was rather eager to be tattooed in order to increase her charms.

The Copper Eskimo employed the process usual among other Eskimo tribes; they passed under the skin a copper sewing needle threaded with sinew dipped in lampblack. For dots, however, and sometimes also for lines, they did not thread the needle (but inserted into the puncture a sharp wooden stick dipped in lampblack. Only a few marks could be made at one time because the operation was very painful. Most girls began on the backs of the hands and on the forehead.

304 The designs consisted of series of parallel lines, zigzag and spur bands. On
531 the face the usual marks were double V's in the middle of the forehead, two or three connected "spurs" running from the corner of each eye, two parallel lines across each cheek, and five lines radiating from the lower lip to the chin (*See*
[1777] Figure 44). Three parallel lines on each cheek instead of two, and from six to ten lines on the chin were seen on several women, nearly all of whom came from the eastern end of Coronation Gulf; doubtless, these unusual numbers were due to the influence of the Netsilik Eskimo farther east. On the arms the marks were usually confined to the outer surface (Figure 45); they seldom extended
[1755] above the elbow, or completely around the lower arm. Tattooing of the legs, after the manner of the eastern natives, was not practised, although a woman in Dolphin and Union Strait was said to have tattooed two small lines on her thigh to remove a painful swelling. A Prince Albert Sound woman had a short line tattooed on her left breast, for what reason I did not discover.

• 302 We neither saw nor heard of any painting of the face or body other than a few streaks made in jest with a piece of charcoal.

29: Jenness E-5 (1914-1916) 1959
ND8 Copper Eskimo ND8

[p.42-C]

Photo by J. R. Cox.

142
291
302
576

The People of the Twilight.

29: Jenness E-5 (1914-1916) 1959
ND8 Copper Eskimo ND8

534
291
142
516
• 302
342

Photo by G. H. Wilkins.

Dance-songs were their chronicles of current events.

[p. 128-D]